

Light of Truth

AN EXPONENT OF THE NEW PHILOSOPHY OF LIFE, HERE AND HEREFTER.

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Philosophy and Facts.

PROF. BUCHANAN ON THE BIBLE.

The Truth Concerning Jesus and Christianity.

AUTHORS VS. MOSAICS.

To the Editor of LIGHT OF TRUTH.

The excellent essay of Rev. A. J. Weaver on this subject needs for the benefit of its readers the addition of those important facts which I have become familiar by unusual investigations during the last fifteen years, which are of so important and startling a character as to convulse the entire fabric of traditions on which the Church still stands, and which I am willing to mention to the enlightened votaries of psychic science, before their full publication to the world.

I have ascertained that the gospels and epistles as originally written came from the evangelists whose names they bear, and were a simple brief, honest record of the truth, entirely free from the impossible miracles and fierce irrational theology which we find in the New Testament now current.

This Bible (in which I do not include so barbarous a piece of superstition as the Old Testament) is the grandest fraud ever imposed upon mankind, and still fraudulently or ignorantly maintained, for it has not and never had any authenticity. It emanated from a conspiracy at Rome, and was forced upon mankind by the ecclesiastical sword of a corrupt Church.

All that saves it from infamy is the fact that it still retains enough of the pure original gospel to give it a plausible appearance, to disguise its horrible theology, and to diffuse so sweet an odor of religion as to fascinate or hypnotize the credulous minds of those who are taught that it is divine. This revelation of the imposture is not the critical language of skeptics who are called infidels, but the positive results of the highest Christian scholarship, the most exhaustive examination of ancient records for the last hundred years by the ablest divines, of whom I could cite the names of twenty-seven eminent American and European clergymen and scholars. And yet these historical demonstrations of the Biblical fraud are still concealed by the salaried occupants of pulpits, and absolutely unknown to the benighted people, who are still taught that they are instructed by the word of God, which they must not doubt or question.

There is no form of superstition either in Africa or Asia more heathenish, absurd, and childish than the superstition which worships the old Bible as the word of God, when a large portion of it is really below the average of respectable literature, and I have sometimes amused myself by mixing up the Biblical verses with an equal number of my own composition and defying the orthodox to determine which I had written and which had a divine author.

The portrait of the deity in the Old Testament is what might well be called blasphemous, as it is that of a weak-minded, fierce, and ignorant familiar spirit of the barbarian Jews; and the effort of the compilers of the New Testament is to perpetuate the Old Testament conception, and make it more terrific by a system of despotism in this life and infinite misery in the life to come, under the superintendence of the devil.

This is not only a criminal imposture upon mankind of unexampled depravity, but a base libel upon the heroic and inspired founders of Christianity, which has no evidence to sustain it, and which has long been known to the most enlightened as destitute of authenticity.

Fourteen hundred years ago Bishop Faustus published his protest, saying that the published gospels were then well known to be nothing more than the productions of "some unknown men" whose names were entirely unknown and that it was a "grievous wrong to the disciples of Christ" to attribute to the apostles the "discordant and contradictory statements in these writings," which are so full of errors and discrepancies both in facts and opinions.

Hence he said "the clear intuition of the heart perceives the errors, and to avoid all injustice, we accept whatever is useful in the way of building up our faith and promoting the glory of the Lord Christ and of the Almighty God, his father, while we reject the rest, as unbecoming the majesty of God and Christ and inconsistent with our belief."

This I understand is what Mr. Weaver does, and what the most enlightened have always done, for when they understand by sympathy the noble nature of Jesus, and the apostles, they can not accept anything incompatible with the wisdom and love to which their lives were devoted. Those whom I have taught know how to reject all these fictions and frauds.

Mr. Weaver is apparently not aware of the lack of authenticity in the gospels, and I must assure him that the opinion of Jesus being the promised Messiah, or the "word" or the "only begotten son" of God or a strict opponent of divorce, or a believer in the divine right of rulers, or the lawfulness of war, has no foundation in the true apostolic writings.

All that is offensive to reason, whether marvelous myths or horrible theology is due entirely to the anonymous compilers denounced by Bishop Faustus, whose position is now established beyond all doubt by modern scholarship and our latest author, Rev. Dr. Sunderland, says that these gospels had no "authors" in the proper sense of that word, but were mere compilations of "mosaics."

Above all the false edifices and hideous scarecrows erected by priestcraft under the Roman despots, towers the spiritual beauty of the great hero martyrs, Jesus and the Apostles, and as religion belongs to the eternal divine inspiration of humanity, the unsurpassed illustration of divine life on earth, which we find in the founders of Christianity when we know their true lives will ever be an inspiration to all aspiring souls, for they command our reverence and love, and show the pathway to the higher spheres as well as the law of progress on the earth.

As soon as convenient I shall give the public the truth upon this subject and its satisfactory evidence, showing who were the "unknown men" denounced by Bishop Faustus, who debased the gospels by interpolation and copious forgeries, during the hundred years of their suppression by the Roman Church, while the primitive Christians were silenced or banished from Rome.

JOS. RODES BUCHANAN.

Written for the LIGHT OF TRUTH.

LIFE HERE AND BEYOND.

Man's Physical and Spiritual Consciousness.

MOTION AND SPACE.

Magnetism Seen and Unseen.

C. H. MURRAY.

It may be interesting to make some comparisons between the conditions under which a conscious being exists in and out of the body, especially in relation to its surroundings. A spirit inhabiting an ever-changing body of matter is conscious of external events by the manner in which such occurrences affect the substance in which the spirit dwells. For example, a mortal person—meaning by such one that is yet encased in a material body, is very susceptible to heat and cold; these relative states of temperature affect the spirit entirely by a change of condition that they bring about in the matter that constitutes the material body of the spirit.

Note closely now, that temperature does not affect the spirit directly, but only by the changes that it produces in the body. And this may be affirmed of any of the senses by which we become informed of what is transpiring exterior to our body. Our perception of light, as we now know, depends upon certain physical alterations that take place in the eyes when light is present. These changes the spirit has become familiar with and interprets them by the law of experience. Its extraneous knowledge of things by which it is surrounded is obtained one way or another through its material organism. But its relation to existence and its intelligent cognition of facts is wonderfully changed as soon as it separates from such organisms. To measure the extent of this change we will be aided by referring to some of the conditions of our present life, and how it is modified by physical environment.

Interstellar space is occupied by an exceedingly rare or refined medium or ether that is more or less in motion, and that is set in motion by the different suns; our own sun imparting to it a motion that is essential for the very presence of all life upon the earth. It is one of the characteristics of matter that wherever motion is arrested or checked, heat, or heat and light are evolved as a consequence. But as heat and light are both themselves a mode of motion—which fact I may treat of more specifically some other time—we see they are the product of one kind of motion, that of the interplanetary ether, being converted into a new kind of motion. We are conscious of this new motion, but not of the motion from which it is derived.

Beyond the earth's atmosphere absolute darkness reigns and cold beyond our power of computing; but the equivalent motion of the ether that gives us our light and heat is there, although we have no sense by which we are able to perceive it. While we live in physical life it is not important or vital to our interest to see this empyrean activity. Now it is into this region of (to us) darkness and chill that the soul, released by death from the body, takes its flight and has its residence. In its new relations the spirit consciousness is adapted to the new life. It knows not our cold nor needs our sunlight, but the more exalted activities and inner currents of the rare medium in which it dwells give quickened sensation and freer thought. What is absolute darkness to the spirit clothed in matter, is a world of light to the released soul. It is conscious of the activities of the cosmic ether, and the light by which it perceives objects is probably the effect of magnetism.

Baron von Reichenbach proved that a few per-

sons of extraordinarily nervous or sensitive organization were able to see the poles of a magnet in the intensest dark, and described them as being surrounded by a soft, glowing light. To thoroughly test their powers he hung his magnets upon silk threads and arranged to shift the position of them silently. In every instance the psychic could tell which way they were moving and the locality where they rested. These were persons of such exalted spirit perception that they partially lived in two worlds or states of existence.

There are times when magnetism is sufficiently intensified that any one is able to see it. The northern lights are visible magnetism, and in viewing them we see in a magnified way what Reichenbach's psychics saw about the poles of an ordinary magnet.

Consciousness is an attribute of the soul. It does not belong to matter. It is that property or endowment essential to the very existence of an organized independent personality. Once being constituted it takes note of the processes of nature or the phenomena by which it is surrounded, either in this or a more refined existence, and adapts its perception to the relation that it has to events external to itself. This law of adjustment is every where dominant. In most cases the freed soul appears to be at once qualified to appreciate its new state and to fully distinguish the character of the life into which it has been ushered. If we will but seriously consider that consciousness is wholly based upon the relation that the soul bears to what is about it, the sentient existence of a incarnated person will not appear so puzzling to us. To one that is accustomed to study life wholly on the material plane, existence in a spirit world appears to be rather thin; and many physicians come to doubt it altogether; more especially those that treat the body alone and ignore the mind. For these the best proof of immortality is in some of the manifestations of Modern Spiritualism. If some of their friends identify themselves through some of the state-writing mediums, and assure them that they yet live and are surrounded by a sensitive world that is real and substantial, their testimony should be accepted. They are certainly in a better position to know than we are.

Written for the LIGHT OF TRUTH.

Practical Suggestion to Clairvoyants

Let the Highest Motive Govern It.

SWEDENBORG AND DAVIS.

GEO. A. BACON.

It is a matter of wonder, as well as of regret that those who, by virtue of organization, inheritance, degree of sensitiveness, or susceptibility, or any other known or unknown cause, find themselves possessed in a more than usual degree, with the natural gift of clear-seeing (clairvoyance), do not specially cultivate it, as those do, for instance, who, having large musical gifts, train themselves by years of study, that they may the better express more and more of harmony, melody, sympathy, etc.

It is safe to say that in our ranks there are thousands who are largely blessed with this personal quality, but who never seriously seek to exercise its power. True, they may do so occasionally—perhaps by way of simple experiment, amusement, or other trivial purpose; but rarely, if ever, to evoke its mighty aid for any beneficent object—and only for high and useful purposes should its power ever be exercised.

In this connection too much commendation can not be given to Andrew Jackson Davis, who, though repeatedly urged to do so, consistently and steadfastly refuses to trail his matchless clairvoyant powers in the mire of personal selfishness. All honor to those who are loyal and true to their spiritual gifts. Commensurate to their faithfulness will be their eternal gain.

Here is an original faculty capable of development to an extent not yet known to the race, and of service to the world not to be measured in words; a primal endowment pertaining to man's soul-nature, the blossom, so to speak, of spiritual seership, now practically of no use, because unawakened; a transcendent power inherent in man's constitution capable of indefinite expansion, but which is allowed to remain dormant for want of proper cultivation. Why should the brightest jewel in his crown of personal gifts be singled out for such neglect while other lesser phases of spiritual power are often unduly exercised not infrequently to the injury of the one so offending, and to the dissatisfaction of all others? Why ignore the higher, and indefinitely emphasizes the relatively lower? If one-half of the time and discipline were wisely bestowed on the cultivation of the clairvoyant faculty by those who possess it in a marked degree, that is usually given by specialists or scientists to their particular attainments, through the development of which they become recognized as professional experts, such psychics would unquestionably rank in a comparatively brief time, the soul faculty, better known to the world through

filled demonstrations and by its practical results than otherwise would follow a century of time with occasionally rare instances, as those of Swedenborg and Davis. Natural to his intuitive nature as mathematician to his intellectual, it as readily responds to corresponding cultivation. A royal inheritance of man's higher nature, this faculty is far more efficient in expression than is the dramatic, artistic, or musical faculty in man. It is so superlatively valuable to the world, capable of extending man's knowledge in all directions as to practically add another sense to his powers; gifts that might subserve the interest of use as none others, should certainly be judiciously and not simply through disuse. What benefit would it be if man's physical and mental faculties were never put to use? It is his sacred duty, which, if he would follow, will naturally and surely lead to results beyond their utmost imaginings.

ILLINOIS MEDIUMS' BILL.

As It Is Viewed From the Standpoint of a Lawyer.

ITS FALLACY EXPOSED.

TO THE EDITOR OF LIGHT OF TRUTH.

Sirs, with letter from Mr. —, of Chicago, enclosed, duly received, and contents noted. In response to your request to answer his inquiry I will say that the general custom and policy of law would be to recognize the ordinance of any other State Association. The question of the Illinois State Spiritualist Association, in its constitution, is that of the Illinois law, should be raised, and if the defendant should be in the hands of the enemies of Spiritualism, as is usually the case, some excuse would easily be found for ignoring the ordinance, I should not recommend relying upon it, if the bill as published in the progressive thinker should become a law.

There is no United States law that I am aware of specifically against using the mails for carrying on the business of an astrologer; but there is a drag-net law prohibiting the use of the mails for any fraudulent business whatever. Under this law a medium was sent to the penitentiary for answering sealed letters, and the court declared it to be "prima facie evidence of fraud when any one claims to do an impossible thing," and further, that "the court ought not to testify its intelligence by taking testimony to prove such an absurd proposition." Under such rulings an astrologer could easily be convicted of using the mails for fraudulent business, because the court would no doubt hold that it is impossible to actually predict the future in this way, and that it "ought not to testify its intelligence by taking testimony to prove such an absurd proposition."

I think all persons using the mails for the business of astrology, diagnosing diseases by letter, giving life readings, etc., are within this rule, laid down by the Federal Court, and liable to be convicted and punished. I think if the Illinois bill becomes a law, it will be used to persecute honest mediums as much as to sift out the unworthy; and the provision to screen the licensed and ordained, is only so to the Spiritualists to avoid their opposition to the bill. It would however have one beneficial effect if enforced, and that is to force Spiritualists to organize in self-defense, but the main object to the bill is that any one exercising spiritual gifts is declared to be a common swindler and disorderly. There is no provision whatever to discriminate between the genuine medium, clairvoyant, or seer, and the mere pretender. All are indiscriminately declared criminals by law. "Alleged or pretended spiritual powers" would be interpreted by any court to mean, any power relating to, or derived from the realm of spirit, or spiritual intelligence. Then this bill, after declaring all mediums to be frauds, criminals, and disorderly on general principles, permits such fraud, crime, and misdemeanor, if licensed and ordained by the incorporated State Association of Spiritualists. Thus the second section becomes an insult to the Illinois Spiritualists. It in substance declares "mediumship is criminal and disorderly under the statute." "It is fraud, swindling, and misdemeanor on general principles," but "under cover of religious liberty Spiritualists may license such fraud, swindling, and misdemeanor, if they will accept of this legal standing."

Paul wrote concerning spiritual gifts, "Brethren, I would not have you ignorant," but in this Christian (?) and the Solons of the Illinois Legislature propose to declare that all who claim to exercise such gifts "shall be deemed and taken to be common swindlers," or "disorderly," and that the Spiritualists may by State incorporation license these common swindlers and disorderly people to conduct their business in the interest of the religion of Spiritualism. If this bill becomes law let me suggest the following form of license for the Illinois State Spiritualist Association.

LICENSE TO SWINDLE, FRAUD, AND COMMIT DISORDERLY ACTS IN BEHALF OF THE RELIGION OF SPIRITUALISM.

WHEREAS, It has pleased the people of the State of Illinois to declare, by statute law, that mediums and all others exercising analogous gifts, or claiming so to do are common swindlers, and disorderly persons; and, WHEREAS, said legislature has generously granted us the Illinois State Spiritualists Association the right to license said swindlers and disorderly persons to defraud the public in the interests of our religious belief.

Now Therefore, To all whom it may concern: be it known that we, the said Illinois State Spiritualist Association hereby license and ordain to the county of — and State of Illinois as a minister of the Gospel of Spiritualism (the same being in law a fraud, swindler, and disorderly person) to swindle and defraud the public, pursuant to act of 1895, by means of black art, magic, cards, clairvoyance, divination, palmistry, spirit-mediumship, magnetic healing, mesmerism, psychometry, trance mediumship, or any other supernatural or occult power that the said — may have, or assume to have.

Attest:

Seal

NOTE.

N. B. The above practices are criminal, fraudulent, and disorderly under the statute, and are only permitted as a special favor to such as are possessed of the above license, duly issued and in force. All others having such powers, or claiming to have them are warned against exercising the same for a valuable consideration, and will be duly prosecuted in the interests of our statutory monopoly of this kind of criminal fraud and disorderly conduct secured to us by law.

Such a license is strictly in harmony with the proposed law and a similar incident, as President of the Michigan State Spiritualist Association in issuing exactly that kind of a document, if such a law were enacted in this State, and we were applied to for licenses by mediums.

Suppose an analogous case: The majority of the Illinois legislature presumably does not believe that masses, prayers, and ceremonies will have any effect on the condition of the souls of the dead. The logical conclusion is that all money paid for such is lost and fraudulently obtained. Would they enact that all persons offering to mitigate the punishment of souls in purgatory, or change their condition by prayers, masses, etc., and taking pay for such ceremonies were common swindlers, or disorderly, and liable to fine as such? And then to pacify the Roman Catholics, enact that such fraud might be licensed by a Church incorporated by law. Wouldn't Rome howl?

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How many Roman Catholics would favor such a bill? And what legislature would dare enact it? L. V. Moulton, Pres. M. S. S. A. Grand Rapids, Mich.

MARION H. SKIDMORE.

Burial Services Over Her Remains at Lily Dale, N. Y.

LARGE ATTENDANCE.

Cassadaga Camp Honors the Arisen.

"The sunset of this life is the sunrise in a higher abode."

The funeral services of Mrs. Marion H. Skidmore, who was one of the most faithful and beloved pioneers in the cause of Spiritualism and all humanitarian reform, were held at the Skidmore home at Lily Dale, Wednesday, February 6th, in a manner truly befitting to her noble and loving life. Mrs. R. S. Lillie, late of Cincinnati, assisted by Mrs. Clara Watson, of Jamestown, officiating.

A special train ran from Dunkirk, and although the day was bitter cold, a large concourse of relatives and sympathizing friends came from every direction.

The Skidmore home has for many years been the hospitable resort of scores of friends, and the speakers and mediums have always found in its atmosphere not only a welcome, but a tonic for spirit and body which re-invigorated them for their public work. None could have been more missed or more beloved than Mrs. Skidmore. But on this occasion all were sustained and comforted by the knowledge that death does not end all, and that the word "immortality" means not only continued existence, but continued activity, and even a closer nearness with those in spirit held dear.

A white ribbon was placed upon the door, and the spacious parlors were handsomely decorated with evergreens and flowers. Over the head of the casket was an arch, entwined with evergreens and delicate white flowers, and bearing the words,

FROM CASSADAGA CAMP.

Other exquisite devices formed of the choicest and most expensive flowers, which were the last offerings of loving friends, decorated the beautiful casket. The remains were robed in spotless white, and upon the breast was a

bouquet of white flowers tied with a white ribbon. The features, though emaciated, bore the same benign and peaceful expression as in life, and as we look for the last time upon those beloved features, the thought flashed upon us that the dear eyes, ere they closed upon earth scenes, were vouchsafed a glimpse of the evergreen shore and her darling Kittle and other loved friends waiting for a welcome and a God bless you from the other side; hence the expression, "All is well," which were her parting words, and the halo of peace settled upon those features of clay.

Mrs. Skidmore passed away at the home of Mr. and Mrs. Lillie, in Cincinnati, and Mrs. Lillie kept almost a constant vigil at her bedside, and was one of her most intimate friends. For this reason her sympathies were greatly wrought upon, and many times during the discourse her emotions almost overpowered her.

The services were opened by an invocation or appeal to the higher powers for sustaining strength in this hour of trial. The speaker said, in part: "We are called together by an occasion which is filled with sorrow, and yet I feel like quoting our dear, arisen sister's parting words, 'All is well.' The form we have all so dearly loved has faded from our sight. We shall see hereafter only that light left by that luminous, glorious light, whose noble deeds, divine impulses, gentle words, and tender, loving ministrations will linger like a sweet memory in the minds of all who knew this gentle, self-sacrificing woman. I feel that all it is better for having seen her, known her, and felt the presence of that exalting spiritual power which swayed her and which will cause her to respond to us from the spirit side at any time when called."

"May the higher powers aid us in fitting our bodies and our minds as receptacles of that higher inspiration, and enable us to receive her ennobling influence. We can but rejoice with her for the light, life, and compensation which we know is hers at this hour, although our hearts are torn and bleeding at the thought that this must be the final severance of mortal ties, and that on earth we can behold her no more with our mortal sight."

Mrs. Clara Watson gave a tender and deserved eulogy upon the life and character of our arisen co-worker. "Words are of little avail," said she, in expressing the heart's emotions when speaking of the departure from our midst, as a tangible presence, one whose words of cheer and strength have been as a beautiful benediction upon humanity."

The speaker referred to the lifelong labor of Mrs. Skidmore in the cause of Spiritualism, and every cause which was for the betterment of humanity, of her untiring, self-sacrificing devotion to the interests of Cassadaga Camp. Said she, "I will remember her name when speaking of the departure from our midst, as a tangible presence, one whose words of cheer and strength have been as a beautiful benediction upon humanity."

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"I feel in this trying hour, like assuring you that the sunset of this life is but the sunrise in that blessed abode, so merited by one who has labored to alay the heartaches and smooth the weary way of all who have come into her life. Her useful, true, and grand life proved that her work was an inspiration, and I feel a conviction that her spiritual presence will still give strength, peace, and courage which will be felt in the home-circle and by those who will work in the radius of her sphere in future."

Mrs. Lillie said in closing: "Death, so-called, is nothing unusual. It is a matter of every day occurrence, though there are instances in which we are illy prepared to meet it, and this is one of them, because Sister Skidmore treaded in spheres of activity and usefulness, and filled a place so important that we do not know how to do without her. It would be difficult to find one who could fill her place. We have met with but few in life who were so well adapted by calm judgment, broad and loving sympathy, and tender charity to meet with the diversity of minds and deal with the questions which perplex humanity, finding a solution in a quiet, unostentatious way, that brought comfort as well as wisdom."

The speaker spoke quite at length of the important part our sister had taken in the work at this camp, which was begun fifteen years ago, and was entered into not only by mortals, but by hosts of immortals, who taught us to realize that the solving of the question, "If a man die, shall he live again?" was most important to mankind. The assurance of an after-life of progression will in time roll away the clouds of sorrow from all human hearts, and enable us the better to understand our relation to God and man, and remove the awful fear of death.

"Who can say that only for Mrs. Skidmore's self-sacrificing and ceaseless efforts for this camp it might have faded away long ago? There are but few, if any, who know how much she has done, or how many discouragements and obstacles have been surmounted through her munificence."

"Mrs. Skidmore was a born skeptic to everything to which her heart did not subscribe hence not a religionist in the ordinary sense. At the transition of her beloved and only daughter a great light went out of the home, and there was no rest for the father and mother's hearts until they sought and found proof positive of her continued existence and ability to love them and commune with them."

Much more was said of Mrs. Skidmore's consecrated life, and the comforting and uplifting effect of our truly glorious religion.

The services were interspersed by most touching selections of music, delightfully rendered by the Cassadaga Quartette, Truman Richardson, and the Smith Brothers.

The mortal part of our beloved sister was brought to Fredonia and laid in Forest Hill Cemetery, beside her father and mother and darling child.

Out of a large family, Hon. Oscar W. Johnson a brother of Mrs. Skidmore, is the only one left ORPHA E. HAMMOND (TOUSEY).



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The portrait of the deity in the Old Testament is what might well be called blasphemous, as it is that of a weak-minded, fierce, and ignorant familiar spirit of the barbarian Jews; and the effort of the compilers of the New Testament is to perpetuate the Old Testament conception, and make it more terrific by a system of despotism in this life and infinite misery in the life to come, under the superintendence of the devil.

This is not only a criminal imposture upon mankind of unexampled depravity, but a base libel upon the heroic and inspired founders of Christianity, which has no evidence to sustain it, and which has long been known to the most enlightened as destitute of authenticity.

Fourteen hundred years ago Bishop Faustus published his protest, saying that the published gospels were then well known to be nothing more than the productions of "some unknown men" whose names were entirely unknown and that it was a "grievous wrong to the disciples of Christ" to attribute to the apostles the "discordant and contradictory statements in these writings," "which are so full of errors and discrepancies both in facts and opinions."

Hence he said "the clear intuition of the heart perceives the errors, and to avoid all injustice, we accept whatever is useful in the way of building up our faith and promoting the glory of the Lord Christ and of the Almighty God, his father, while we reject the rest, as unbecoming the majesty of God and Christ and inconsistent with our belief."

This I understand is what Mr. Weaver does, and what the most enlightened have always done, for when they understand by sympathy the noble nature of Jesus, and the apostles, they can not accept anything incompatible with the wisdom and love to which their lives were devoted. Those whom I have taught know how to reject all these fictions and frauds.

Mr. Weaver is apparently not aware of the lack of authenticity in the gospels, and I must assure him that the opinion of Jesus being the promised Messiah, or the "word" or the "only begotten son" of God or "God himself" or a defender of slavery or a strict opponent of divorce, or a believer in the divine right of rulers, or the lawfulness of war, has no foundation in the true apostolic writings.

All that is offensive to reason, whether marvelous myths or horrible theology is due entirely to the anonymous compilers denounced by Bishop Faustus, whose position is now established beyond all doubt by modern scholarship and our latest author, Rev. Dr. Sunderland, says that these gospels had no "authors" in the proper sense of that word, but were mere compilations of "mosses."

Above all the false offices and hideous scarecrows erected by priestcraft under the Roman despots, towers the spiritual beauty of the great hero martyrs, Jesus and the Apostles, and as religion belongs to the eternal divine inspiration of humanity, the unsurpassed illustration of divine life on earth, which we find in the founders of Christianity when we know their true lives will ever be an inspiration to all aspiring souls, for they command our reverence and love, and show the pathway to the higher spheres as well as the law of progress on the earth.

As soon as convenient I shall give the public the truth upon this subject and its satisfactory evidence, showing who were the "unknown men" denounced by Bishop Faustus, who debased the gospels by interpolation and copious forgeries, during the hundred years of their suppression by the Roman Church, while the primitive Christians were alienated or banished from Rome.

JOS. RODES BUCHANAN.

Written for the LIGHT OF TRUTH.

LIFE HERE AND BEYOND.

Man's Physical and Spiritual Consciousness.

MOTION AND SPACE.

Magnetism Seen and Unseen.

C. H. MURRAY.

It may be interesting to make some comparisons between the conditions under which a mortal being exists in and out of the body, especially in relation to its surroundings. A spirit inhabiting an ever-changing body of matter is conscious of external events by the manner in which such occurrences affect the substance in which the spirit dwells. For example a mortal person—meaning by such one that is yet encased in a material body, is very susceptible to heat and cold; these relative states of temperature affect the spirit entirely by a change of condition that they bring about in the matter that constitutes the material body of the spirit.

Note closely now, that temperature does not affect the spirit directly, but only by the changes that it produces in the body. And this may be affirmed of any of the senses by which we become informed of what is transpiring exterior to our body. Our perception of light, as we now know light, depends upon certain physical alterations that take place in the eyes when light is present. These changes the spirit has become familiar with and interprets them by the law of experience. Its extraneous knowledge of things by which it is surrounded is obtained one way or another through its material organism. But its relation to existence and its intelligent cognition of facts is wonderfully changed as soon as it separates from such organisms. To measure the extent of this change we will be aided by referring to some of the conditions of our present life, and how it is modified by physical environment.

Interstellar space is occupied by an exceedingly rare or refined medium or ether that is more or less in motion, and that is set in motion by the different suns; our own sun imparting to it a motion that is essential for the very presence of all life upon the earth. It is one of the characteristics of matter that wherever motion is arrested or checked, heat or heat and light are evolved as a consequence. But as heat and light are both themselves a mode of motion—which fact I may treat of more specifically some other time—we see they are but the product of one kind of motion, that of the interplanetary ether, being converted into a new kind of motion. We are conscious of this new motion, but not of the motion from which it is derived.

Beyond the earth's atmosphere absolute darkness reigns and cold beyond our power of computing; but the equivalent motion of the ether that gives us our light and heat is there, although we have no sense by which we are able to perceive it. While we live in physical life it is not important or vital to our interest to see this empyrean activity. Now it is into this region of (to us) darkness and chill that the soul, released by death from the body, takes its flight and has its residence. In its new relations the spirit consciousness is adapted to the new life. It knows not our cold nor needs our sunlight, but the more exalted activities and intenser currents of the rare medium in which it dwells give quickened sensation and freer thought. What is absolute darkness to the spirit clothed in matter, is a world of light to the released soul. It is conscious of the activities of the cosmic ether, and the light by which it perceives objects is probably the effect of magnetism.

Baron von Reichenbach proved that a few per-

soms of extraordinarily nervous or sensitive organization were able to see the poles of a magnet in the intensest dark, and described them as being surrounded by a soft, glowing light. To thoroughly test their powers he hung his magnets upon silk threads and arranged to shift the position of them silently. In every instance the psychic could tell which way they were moving and the locality where they rested. These were persons of such exalted spirit perception that they partially lived in two worlds or states of existence.

There are times when magnetism is sufficiently intensified that any one is able to see it. The northern lights are visible magnetism, and in viewing them we see in a magnified way what Reichenbach's psychics saw about the poles of an ordinary magnet.

Consciousness is an attribute of the soul. It does not belong to matter. It is that property or endowment essential to the very existence of being constituted it takes note of the processes of nature or the phenomena by which it is surrounded, either in this or a more refined existence, and adapts its perception to the relation that it has to events external to itself. This law of adjustment is everywhere dominant. In most cases the freed soul appears to be at once qualified to appreciate its new state and to fully distinguish the character of the life into which it has been ushered. If we will but seriously consider that consciousness is wholly based upon the relation that the soul bears to what is about it, the sentient existence of a incarnated person will not appear so puzzling to us. To one that is accustomed to study life wholly on the material plane, existence in a spirit world appears to be rather thin; and many physicians come to doubt it altogether; more especially those that treat the body alone and ignore the mind. For these the best proof of immortality is in some of the manifestations of Modern Spiritualism. If some of their friends identify themselves through some of the state-writing mediums, and assure them that they yet live and are surrounded by an objective world that is real and substantial, I think their testimony should be accepted. They are certainly in a better position to know than we are.

Written for the LIGHT OF TRUTH.

Practical Suggestion to Clairvoyants

Let the Highest Motive Govern It.

SWEDENBORG AND DAVIS.

GEO. A. BACON.

It is a matter of wonder, as well as of regret that those who, by virtue of organization, inheritance, degree of sensitiveness, of susceptibility, or any other known or unknown cause, find themselves possessed, in a more than usual degree, with the natural gift of clear-seeing (clairvoyance), do not specially cultivate it, as those do, for instance, who, having large musical gifts, train themselves by years of study, that they may the better express more and more of harmony, melody, symphony, etc.

It is safe to say that in our ranks there are thousands who are largely blessed with this personal quality, but who never seriously seek to exercise its power. True, they may do so occasionally—perhaps by way of simple experiment, amusement, or other trivial purpose; but rarely, if ever, to evoke its mighty aid for any beneficent object—and only for high and useful purposes should its power ever be exercised.

In this connection too much commendation can not be given to Andrew Jackson Davis, who, though repeatedly urged to do so, consistently and steadfastly refuses to trail his matchless clairvoyant powers in the mire of personal selfishness. All honor to those who are loyal and true to their spiritual gifts. Commensurate to their faithfulness will be their eternal gain.

Here is an original faculty capable of development to an extent not yet known to the race, and of service to the world not to be measured in words; a primal endowment, pertaining to man's soul-nature, the blossom, so to speak, of spiritual seership, now practically of no use, because unawakened; a transcendent power inherent in man's constitution capable of indefinite expansion, but which is allowed to remain dormant for want of proper cultivation. Why should the brightest jewel in his crown of personal gifts be singled out for such neglect, while other lesser phases of spiritual power are often unduly exercised not infrequently to the injury of the one so offending, and to the dissatisfaction of all others? Why ignore the higher, and injudiciously emphasize the relatively lower? If one-half of the time and discipline were wisely bestowed on the cultivation of the clairvoyant faculty by those who possess it in a marked degree, that is usually given by specialists or scientists to their particular attainments, through the development of which they become recognized as professional experts, such psychics would unquestionably make, in a comparatively brief time, this soul faculty, better known to the world through-

fulfilled demonstrations and by its practical results than otherwise would follow a century with occasionally rare instances, as those of Swedenborg and Davis.

Natural to his intuitive nature as mathematician to his intellectual, it as readily responds to corresponding cultivation. A royal inheritance to his higher nature, this faculty is far more efficient in expression than in the dramatic, artistic, or musical faculty in man. It is superlatively valuable to the world, so valuable as to practically add another sense to man's powers; gifts that might subvert the social order of use as none others, should certainly not be inconsiderately lost simply through disuse. What benefit would it be if man's physical and mental faculties were never put to exercise, legitimate work? Everything that can be said in favor of exercising these powers may be said with double force to man's spiritual attributes.

Let those then who are blessed with clairvoyance, wherever they may be, seek to promote and cultivate those conditions under which this prerogative of the soul may be most advantageously, systematically, and harmoniously unfolded. This is their sacred duty, which, faithfully followed, will naturally and surely lead to results beyond their utmost imaginings.

ILLINOIS MEDIUMS' BILL.

As It Is Viewed From the Standpoint of a Lawyer.

ITS FALLACY EXPOSED.

Written for the LIGHT OF TRUTH.

Learn, with regard to Mr. _____, of Chicago, duly received, and contents noted.

In response to your request to answer his inquiry I will say that the general custom and usual law would be to recognize the ordinary powers of any other State Association, and to accept in its nature to the requirements of the Illinois law, could be raised, and if the defendant should be in the hands of the enemies of Spiritualism, as is usually the case, some excuse could easily be found for ignoring the Illinois ordinance, I should not recommend relying upon it, if the bill as published in the *Progressive Thinker* should become a law.

There is no United States law that I am aware of specifically against using the mails for carrying on the business of an astrologer; but there is a drag-net law prohibiting the use of the mails for any fraudulent business whatever. Under this law a medium was sent to the penitentiary for answering sealed letters, and the court declared it to be "prima facie evidence of fraud when any one claims to do an impossible thing," and further, that "the court ought not to tuttle its intelligence by taking testimony to prove such an absurd proposition." Under such rulings an astrologer could easily be convicted of using the mails for fraudulent business, because the court would not doubt hold that it is impossible to actually predict the future in this way, and that it "ought not to tuttle its intelligence by taking testimony to prove such an absurd proposition."

I think all persons using the mails for the business of astrology, diagnosing diseases by letter, giving life readings, etc., are within this rule, laid down by the Federal Court, and liable to be convicted and punished. I think if the Illinois bill becomes a law, it will be used to persecute honest mediums as much as to sift out the unworthy; and the provision to screen the licensed and ordained, is only so to the Spiritualists to avoid their opposition to the bill. It would however have one beneficial effect if enforced, and that is to force Spiritualists to organize in self-defense, but the main object to the bill is that any one exercising spiritual gifts is declared to be a common swindler and disorderly. There is no provision whatever to discriminate between the genuine medium, clairvoyant, or seer, and the mere pretender. All are indiscriminately declared criminals by law. "Alleged or pretended spiritual powers" would be interpreted by any court to mean, any power relating to, or derived from the realm of spirit, or spiritual intelligence. Then this bill, after declaring all mediums to be frauds, criminals, and disorderly on general principles, permits such fraud, crime, and misdemeanor, if licensed and ordained by an incorporated State Association of Spiritualists. Thus the second section becomes an insult to the Illinois Spiritualists. It in substance declares "mediumship is criminal and disorderly under the statute." "It is fraud, swindling, and misdemeanor on general principles," but "under cover of religious liberty Spiritualists may license such fraud, swindling, and misdemeanor, if they will accept of this legal standing."

Paul wrote concerning spiritual gifts, "wherein, I would not have you ignorant, but in this Christian (?) and the Solons of the Illinois Legislature propose to declare that all who claim to exercise such gifts "shall be deemed taken to be common swindlers, or "disorderly," and that the Spiritualists may by State incorporation license these common

swindlers and disorderly people to conduct their business in the interest of the religion of Spiritualism. If this bill becomes law let me suggest the following form of license for the Illinois State Spiritualist Association.

LICENSE TO SWINDLE, DECEIVE, AND COMMIT DISORDERLY ACTS IN BEHALF OF THE RELIGION OF SPIRITUALISM.

WHEREAS, it has pleased the people of the State of Illinois to declare, by statute law, that mediums and all others exercising analogous gifts, or claiming so to do are common swindlers, and disorderly persons; and

WHEREAS, said legislature has generously granted to the Illinois State Spiritualists Association the right to license said swindlers, and disorderly persons to defraud the public in the interests of our religious belief.

Now Therefore, To all whom it may concern: be it known that we, the said Illinois State Spiritualist Association hereby license and ordain _____ of _____ in the county of _____ and State of Illinois as a minister of the Gospel of Spiritualism (the same being in law a fraud, swindler, and disorderly person) to swindle and defraud the public, pursuant to act _____ of 1895, by means of black art, magic, cards, clairvoyance, divination, palmistry, spirit-mediumship, magnetic healing, mesmerism, psychometry, trance mediumship, or any other supernatural or occult power that the said _____ may have, or assume to have.

Attest _____

Seal

NOTE.

N. B. The above practices are criminal, fraudulent, and disorderly under the statute, and are only permitted as a special favor to such as are possessed of the above license, duly issued and in force. All others having such powers, or claiming to have them are warned against exercising the same for a valuable consideration, and will be duly prosecuted in the interests of our statutory monopoly of this kind of criminal fraud and disorderly conduct secured to us by law.

Such a license is strictly in harmony with the proposed law and I should insist, as President of the Michigan State Spiritualist Association, in issuing exactly that kind of a document, if such a law were enacted in this State, and we were applied to for licenses by mediums.

Suppose an analogous case: The majority of the Illinois legislature presumably does not believe that masses, prayers, and ceremonies will have any effect on the condition of the souls of the dead. The logical conclusion is that all money paid for such is lost and fraudulently obtained. Would they enact, that all persons offering to mitigate the punishment of souls in purgatory, or change their condition by prayers, masses, etc., and taking pay for such ceremonies were common swindlers, or disorderly, and liable to fine as such? And then to pacify the Roman Catholics, enact that such fraud might be licensed by a Church incorporated by law. Wouldn't Rome howl!

How many Roman Catholics would favor such a bill? And what legislature would dare enact it? L. V. MOUTON, Prest. M. S. S. A. Grand Rapids, Mich.

MARION H. SKIDMORE.

Burial Services Over Her Remains at Lily Dale, N. Y.

LARGE ATTENDANCE.

Cassadaga Camp Honors the Arisen.

"The sunset of this life is the sunrise in a higher shade."

The funeral services of Mrs. Marion H. Skidmore, who was one of the most faithful and beloved pioneers in the cause of Spiritualism and all humanitarian reform, were held at the Skidmore home at Lily Dale, Wednesday, February 6th, in a manner truly befitting to her noble and loving life, Mrs. R. S. Lillie, late of Cincinnati, assisted by Mrs. Clara Watson, of Jamestown, officiating.

A special train ran from Dunkirk, and although the day was bitter cold, a large concourse of relatives and sympathizing friends came from every direction.

The Skidmore home has for many years been the hospitable resort of scores of friends, and the speakers and mediums have always found in its atmosphere not only a welcome, but a tonic for spirit and body which re-invigorated them for their public work. None could have been more missed or more beloved than Mrs. Skidmore. But on this occasion all were sustained and comforted by the knowledge that death does not end all, and that the word "immortality" means not only continued existence, but continued activity, and even a closer nearness with those in spirit held dear.

A white ribbon was placed upon the door, and the spacious parlors were handsomely decorated with evergreens and flowers. Over the head of the casket was an arch, entwined with evergreens and delicate white flowers, and bearing the words,

FROM CASSADAGA CAMP.

Other exquisite devices formed of the choicest and most expensive flowers, which were the last offerings of loving friends, decorated the beautiful casket. The remains were robed in spotless white, and upon the breast was a

bouquet of white flowers tied with a white ribbon. The features, though emaciated, bore the same benign and peaceful expression as in life, and as we look for the last time upon those beloved features, the thought flashed upon us that the dear eyes, ere they closed upon earth scenes, were vouchsafed a glimpse of the evergreen shore and her darling Kittie and other loved friends waiting for a welcome and a God bless you from the other side; hence the expression, "All is well," which were her parting words, and the halo of peace settled upon those features of clay.

Mrs. Skidmore passed away at the home of Mr. and Mrs. Lillie, in Cincinnati, and Mrs. Lillie kept almost a constant vigil at her bedside, and was one of her most intimate friends. For this reason her sympathies were greatly wrought upon, and many times during the discourse her emotions almost overpowered her.

The services were opened by an invocation or appeal to the higher powers for sustaining strength in this hour of trial. The speaker said, in part: "We are called together by an occasion which is filled with sorrow, and yet I feel like quoting our dear, arisen sister's parting words, 'All is well.' The force we have all so dearly loved has faded from our sight. We shall see hereafter only that light left by that luminous, glorious light, whose noble deeds, divine impulses, gentle words, and tender, loving ministrations will linger like a sweet memory in the minds of all who knew this gentle, self-sacrificing woman. I feel that all will be better for having seen her, and that she felt the presence of that exalted spiritual power which swayed her and which will cause her to respond to us from the spirit side at any time when called."

"May the higher powers aid us in fitting our bodies and our minds as receptacles of that higher inspiration, and enable us to receive her ennobling influence. We can but rejoice with her for the light, life, and compensation which we know is hers at this hour, although our hearts are torn and bleeding at the thought that this must be the final severance of mortal ties, and that on earth we can behold her no more with our mortal sight."

Mrs. Clara Watson gave a tender and deserved eulogy upon the life and character of our arisen co-worker. "Words are of little avail," said she, "in expressing the heart's emotions when speaking of the departure from our midst, as a tangible presence, one whose words of cheer and strength have been as a beautiful benediction upon humanity."

The speaker referred to the lifelong labor of Mrs. Skidmore in the upbuilding of Spiritualism, and every cause which was for the betterment of humanity, of her untiring, self-sacrificing devotion to the interests of Cassadaga Camp, said she: "I will remember the time when my confidence was less and my timidity greater than it is now, and my courage constantly needed bolstering. I was illly prepared to meet the innosences and shafts of malice that were leveled at me from pulpit and press. It was then that our dear sister spoke words of cheer and encouragement that buoyed up my drooping spirits and made me strong for the battle in which I had enlisted. I have often been cordially and graciously entertained at the Skidmore home. All these things are interwoven in my life as tender memories. In Mrs. Skidmore's ministrations and counsel I have found a tonic for the soul, and a source of strength and courage which will be felt in the home-circle and by those who will work in the radius of her sphere in future years."

Mrs. Lillie said in closing: "Death, so-called, is nothing unusual. It is a matter of every-day occurrence, though there are instances in which we are illly prepared to meet it, and this is one of them, because Sister Skidmore treaded in the sphere of activity and usefulness, and filled a place so important that we do not know how to do without her. It would be difficult to find one who could fill her place. We have met with but few in life who were so true, so earnest, so judicious, broad and loving sympathy, and tender charity to meet with the diversity of minds and deal with the questions which perplex humanity, finding a solution in a quiet, unostentatious way, that brought comfort as well as wisdom."

The speaker spoke quite at length of the important part our sister had taken in the work at this camp, which was begun fifteen years ago, and was entered into with her by her, and by hosts of immortals, who taught us to realize that the solving of the question, 'If a man die, shall he live again?' was most important to mankind. The assurance of an after-life of progression will in time roll away the clouds of sorrow from all human hearts, and enable us the better to understand our relation to God and man, and remove the awful fear of death."

"Who can say that only for Mrs. Skidmore's self-sacrificing and ceaseless efforts for this camp it might have faded away long ago? There are but few, if any, who know how much she has done, or how many discouragements and obstacles have been surmounted through her manliness."

"Mrs. Skidmore was a born skeptic to everything to which her heart did not subscribe hence not a religionist in the ordinary sense. At the transition of her beloved and only daughter a great light went out of the home, and there was no rest for the father and mother's hearts until they sought and found proof positive of her continued existence and ability to love them and commune with them."

Much more was said of Mrs. Skidmore's consecrated life, and the comforting and uplifting effect of our truly glorious religion.

The services were interspersed by most touching selections of music, delightfully rendered by the Cassadaga Quartette, Truman Richardson, and the Smith Brothers.

The mortal part of our beloved sister was brought to Fredonia and laid in Forest Hill Cemetery, beside her father and mother and darling child.

Out of a large family, Hon. Oscar W. Johnson a brother of Mrs. Skidmore, is the only one left.

ORPHA E. HAMMOND (TOWSE).

When the Morning Comes; OR, The Mystery of a Sub-Conscious Self.

Author of "Outside the Gates," "Xanthos," "Crowded Out," etc., etc.

By MRS. M. T. LONGLEY.

CHAPTER XXII.
FROM DEATH TO LIFE.

For a moment—a moment of supreme significance—they gazed into each other's eyes. Eyes that held only the purest light and reflected only the sublimest love and noblest thought, then she gasped, her face paling to the hue of death.

"Did you love me like that? Love me, me, little Daisy, so much that no time, no separation, were too vast to keep you from finding the lost one? Oh, Mr. Blackburn, I did not dream of this!"

He recovered himself then, crushing down all the longing love and pain that had been pent up in his soul for years, and in a gentle voice replied:

"Even so has it been with me. But now, now that you are found we will have you soon restored to health, and home, and loved ones again. You are sure there is nothing I can get for you?"

"Perfectly sure. Please go now, but come again in the morning."

On his way to town he stopped and purchased some wines and other delicacies which he ordered sent to her abode.

"I ought to send to Roy to-night," he mused. "Why would she not permit it. I can not and keep my promise to her, but to-morrow morning I will wire him to come at once."

During the forenoon of the next day he called, finding Daisy dressed in her white gown, and seated in an easy chair. She seemed brighter and better than on the day previous. There were writing materials on the table at her side, and as he entered he noticed that she pushed a sealed envelope beneath the little portfolio at her elbow.

She greeted him with a smile and held out both hands in a childish impulsive way.

"Estelle has been here," she said, "and I am fresh from her hands. She could not stay, as she had others to visit, but she promised to come this evening, and I want you here to meet her. You too must be the best of friends."

He was made happy in finding her seemingly so much improved and so expressed himself.

"Oh, yes," she said, "I am always better after Estelle has treated me. Besides, I have taken some of your wine, and tasted the fruit, and it has done me good. How kind you were to send me such dainties."

He disclaimed any credit for being kind, but she would have it so, and then she said:

"Tell me about those at home, tell me about everybody, am I missing for news, but first of all, tell me of Pearl, my little Pearl. Is she well, does she grow, does she ever ask for me?"

He answered all her inquiries to her satisfaction, and after an hour's chat he arose to go, saying, "I feel it only just to Roy that I should send him to come at once. You will permit me to wire to him now?"

"Yes, oh, yes," she sighed, "I want him to come soon; but you will come back toward night and meet my friend, Mrs. Lovett, she will be here then."

He promised, and then turned to go. She called him back, holding out her hand to him; there was an unearthly light in her eyes, and her face seemed to be fairly transfigured as from some inward illumination; awed by her strangely altered appearance, the minister sank on his knees by her side and bowed his head upon her hand.

"Mr. Blackburn, Charles," she said in tones of sweetest music, "it was Love's own quest that brought you to me, was it not? I never knew you or understood the great depth and grandeur of your soul before. I do love you, Charles, not in the way I care for Roy, not as the world loves, but with a tenderness that is borne from heaven."

She lifted his bowed head and softly imprinted a kiss upon his manly brow. As a clear, sweet shaft of light may stream from Eden's portals into some lonely den of earth, stirring its inmates with new hope and power, so the influence of that angelic kiss, went thrilling into the very soul of her loyal friend, bearing a sweetness and a strength which no forgetfulness and no time could ever steal away.

"Go now," she whispered, "I am tired and must lie down, but be sure and come before dusk to meet Estelle."

When he returned the sun had declined, and twilight was close at hand. He had wired Roy to come, and had received this answer: "Despatch received, too late for me to take the 'limited.' Will come by boat. Be with you in the morning."

"In the morning," she said as he read these words from her beloved husband. "In the morning, it will be light then."

"Yes," he answered, "it will be light then, light and happiness will come for you, and for him, my child, in the morning."

She was lying upon her couch, and looked very pale and wan in the deepening shade of the room. Yet she seemed in good spirits and there was no hint of gloom in her manner or atmosphere.

Estelle had not yet come in, and Daisy excused her tardiness by saying she supposed her friend had been delayed on some errand to other needy souls.

"Sit down, dear friend, close beside me here, in this easy chair, draw it near, I wish to talk with you before she comes, and it hurts me here"—laying her hand on her chest—"to speak very loud."

He drew the chair close beside her couch, and she reached out her little hand to him.

"Let me thank you again for coming to me. You do not know how it has comforted and strengthened me to feel that you were near. I want to ask you, do you not think I have greatly changed? I do not mean in looks," she said as she hesitated, "I know I look shockingly bad, but I mean in spirit, in temperament, haven't I changed for the better?"

"I can not feel there is any change in your spirit, my child, except what would naturally come to you through your illness and through your recent painful experiences. But, as for changing for the better, you could not do that, you were perfect in my eyes before."

He did not speak with the tongue of flattery. His tones were grave, and he addressed her as "my child" in tender, paternal-like accents, as if he were a score or more of years the elder, instead of only a few; as a father would speak to his ailing child.

"Oh, no, you were partial and would not see my faults, I had many—I have far too many now. But I think I am a little more patient, and thoughtful for others than I used to be. It seems as if I had lived an age since I left New York. Before that I cared more for worldly things, for the bright and beautiful things of earth than I do now. I luxuriated in the love and atmosphere of home and family and friends, I knew nothing of the after life and cared not to learn. I wept when dear ones passed away, but I had others left, and I did not inquire as to the condition or

bodies of those who had gone. But things are changed, now, I know of the immortal life, I know my loved ones can come to me from heaven and bring me love and messages of cheer. I know that there are things abiding beyond this world, that life and love are never fading there."

Oh, how his heart ached as he listened to her simple words. "It was Estelle who brought me the light," she went on, "I went to her in my trouble not knowing that she could give me comfort, not dreaming that she could open the gates of heaven to me; but she did take me in and comfort and teach me, so that I am happy now to die."

"To die! Child, do not speak of death. It is not death but life that you are nearing now. Think of it, and do not break my heart, and the hearts of your husband and friends by talking or thinking of dying now, that restoration to home, and love, and health are nigh. Yes, you will soon be well, for Love will cure you of all ill."

Oh, how pained, how tremulous, how anxious were his tones. Her words had startled, shocked, and thrilled him with a throbbing, agonized fear. She stroked his hand gently as a child would do, and said:

"No, it is not death, but life that I am nearing now, and you are right, Love will cure me of all ill, it has done so already, there is no ill, no darkness now. Do you remember how I used to dislike the dark and always wanted the lights brought in at dusk? I am not like that now, I like the twilight and the shade, it brings me rest and quieting thoughts. I know now what Emily meant when she said: 'If it were not for the night we could not see the stars.'"

She was still gently stroking his hand, nor did she pause in her remarks, though she panted a little now as if to catch her breath.

"But there is one darkness I dread. The gloom of grave or tomb"—he started, but she went on hurriedly—"I do not want to be laid away in such a place, not that I would be there, but I should not like this poor, useless body to moulder away in such a place. Charles, do you think I will live to see Roy?"

"Live to see Roy! Surely, my child, and be with him for many years, his happy, healthy wife, your illness and your loneliness have made you morbid. But he will be here to-morrow and he will help you to get well."

She said no word to his closing words.

"Yes, I think I will live to see and speak with him once more, but if I should not you will tell him of my wish. Tell him I want my body reduced to ashes, I do not want it laid in the dampness and dark. The spirits say cremation of bodies remains is best for mortals and for the soul that vacates the tenement of clay, and I believe them."

"There can be no corruption, no pollution from the body if all that remains of it is but a handful of dry dust. Tell Roy—but I have written him all this and much more, you will find it on the table under my portfolio, give it to him. Dear Roy, he will grieve, but it will be best for him and best for me."

She faltered out the last words and then lay so quiet that her heart almost ceased to beat. He arose, groped to the stand and lighted a lamp, then poured out a glass of wine and brought it to her. She had not fainted, and she swallowed a little of the liquor, gasping for breath as she did so. Surely, surely she was not, could not be dying then, the thought was maddening, yet how pale and wan she looked, now almost blue the hue of her face in the flickering light.

He chafed her hands and called to her, and just then the door was pushed ajar and Estelle Lovett came into the room. This was no time for formal introductions, each knew who the other was, and that was enough. (Each was a dear friend, a ministering angel to the suffering woman and their tenderness for her, as well as their own personal life work of ministrations made their cause a common one.)

Without waste of time Estelle proceeded to revive her prostrate friend, she bathed the pallid temples and chafed the pulseless hands, and in a few moments succeeded in producing a magnetic slumber which lasted an hour and from which the patient awoke refreshed.

"You are Mr. Blackburn," whispered Estelle when her charge had sank to rest, "I have heard much of you, and am very glad to meet you sir. What news have you for her?"

"A dispatch from her husband stating he will take the boat and be here in the morning."

"That is well, he can not come too soon, God grant he may be in time."

"In time, madam! Do you—can you think her case is dangerous? Oh, I can not believe it!"

"Dangerous? Dear sir, it is fatal. There is no hope for her, and the angel will soon deliver her from the bondage of pain."

He groaned and for a moment could not speak, but presently, as if to himself he said:

"I can not understand it, she always seemed so sound constitutionally, surely she can not have broken down so soon."

"Mr. Blackburn, she has suffered unto death, she has eaten next to nothing, slept but little, and grieved constantly for months. Her constitution has been good, but human nature can not bear what she has borne without paying the penalty. The vital forces became slowly weakened, the health undermined; and so when a severe cold was contracted it speedily made its way to the vital organs. Still, I do not attribute her fatality to cold or physical disease."

"I am sure it comes from grief and grief only, from heart hunger, loneliness, and the morbid sorrow occasioned by her delusion, that if her husband loved her as well as she loved him, he would find and take her home, in spite of all barriers, separations, or hiding places. Poor child, she is a martyr to her own grief. It is a mental disease more than a physical that has wasted her life forces. And yet there is physical disease, produced by the sorrowing heart."

He listened in horror to the lady's words, then, raising his voice unconsciously, he demanded:

"Madam, why, if you knew these things, did you not persuade her to send for her friends?"

"She would not listen to me. She said, 'If he loves me, he will find me of himself.'"

"Then, why did you not send for them yourself?"

"I could not. She would not tell me where they lived, I knew nothing of them. And I was not given knowledge from the other side. When I tried to learn a darkness came before my spiritual sight, all was blank. I could not see the way."

The sleeper stirred now and opened her eyes. She smiled and said: "Is it you, Estelle? You will not leave me, will you? I do not want to be alone."

"I will not leave you to-night. I came prepared to stay with you, my dear."

"Oh, you are too good, but you must not sit up all night, that will never do."

"By and bye I will lie down beside you, do not fret about me, I shall be very comfortable." A gratified smile played around the sweet lips, she had dreamed to be alone with the night.

"Have you become acquainted with my friend, Mr. Blackburn, he is so good, and so sure. Yes, I see you have. Sit by me, both of you, I want you very near to me."

She silently drew their chairs nearer the bed. Presently she said, "Sing to me, Estelle, sing something soft and low. I like to hear you sing, it soothes and comforts me, Sing 'Some Day,' I used to sing it once. I would like to hear it now."

The sweet, sad, words arose softly upon the listening air. She did not claim to be a singer, but Estelle had a sympathetic voice, low and musical in tone just adapted to the pleading, pathetic words:

"A silence, heavy with the distilled pain of at least one of tears in her eyes, she sang, then, Daisy, with a misty veil, that is always comforting."

"Sweetest than comfort," the suffering one, voices of a Kollan harp to the ears of cheering strains: voice of Estelle floated out in the

Surely, the singer became vibrant with the rattle of invisible souls, and radiant with the heavenly garments as she sang.

After that there was a silence, and soon Estelle whispered good, she should rest, that he had better go, he could do no the morning with the patient till he returned in hand and prepared for the worst.

With a silent start the heavy heart the loyal friend departed to perform his duty faithfully, and to lead the impatient husband to the bedside of his wife.

Written for the Light of Truth.

THE WOMAN'S POLITICAL MOVEMENT IN SOUTHERN CALIFORNIA.

A Woman's Campaign Recommended for 1896.

THE W. C. T. U.

By WILSON MARCHANT.

I believe I have promised the readers of the LIGHT OF TRUTH some account of a woman's political movement in our part of the world during the general political campaign of 1894. I shall now attempt a detailed account because I have not the time, nor has the LIGHT OF TRUTH the space to spare for such an account.

Sometime in the latter part of August, or the first part of September, 1894, the following advertisement appeared in the daily press of San Bernardino:

AN ELECTION BY THE WOMEN.

Since it is apparent that the adoption of the franchise plank in the platform of three political parties in California, that the hour of our citizenship is at hand, a few of the thinking women of San Bernardino, in pursuance of the requests heretofore made to the women of our county to inform themselves as to the practical issues that are before us in this campaign, and realizing that it behooves us to adopt every measure that shall prepare us for governmental work, therefore we do hereby call a delegate convention of the women of San Bernardino County, at the Pavilion, on Friday, October 12, 1894, at 9 o'clock, for the purpose of nominating a non-partisan county ticket as follows:

(Here follows a list of officers to be nominated.)

The basis of representation shall be one delegate for each two votes. A state ticket will also be nominated. Chairman and Secretary of Central Committee.

Considerable curiosity was aroused, and those not in the secret wondered whence emanated the call, and who were the "Central Committee." Several editorial items, and among them one in the San Francisco Examiner, called attention to the proposed movement, and stated that the women of San Bernardino were going to "play at voting," were "going to have a sham election," etc.

On the 27th of September, at the Wednesday Club, the writer of this article first time heard, from the originator of the movement, the following advertisement, which, meanwhile, displaced the one I have already given:

WOMAN'S POLITICAL CONVENTION.

As it is apparent from the adoption of a woman's franchise plank in the platform of three political parties in California, that the hour of our citizenship is at hand, many of the thinking women of San Bernardino County believe that even now the time has come for our work, and that here, as well as in Kentucky and elsewhere, we should be prepared to elect delegates to the national convention of the women of San Bernardino County, therefore we call a delegate convention of the women of San Bernardino County, at the Pavilion, on Friday, October 12, 1894, at 9 o'clock, for the purpose of selecting from the various tickets now before the voters, the one in favor of suffrage, and who will represent our county at the national convention of the women of San Bernardino County, at the Pavilion, on Friday, October 12, 1894, at 9 o'clock, for the purpose of selecting from the various tickets now before the voters, the one in favor of suffrage, and who will represent our county at the national 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accidents obtaining in the business career of life after the work had reached a certain stage.

accidents obtaining in the business career of life, after the work had reached a certain stage it rested. The **LIGHT OF TRUTH** is pleased to announce to the Spiritualists of the world that it has taken up the work left unfinished by the lithographers, and in order to cover itself with glory and add delight and pleasure to its constituency, will from this onto the 31st of March furnish with every new yearly subscriber sent to the **LIGHT OF TRUTH** a perfect fac simile in fourteen colors of this original celebrated painting.

The time has come for the world to turn to the wall the paintings of the Virgin Mary and the sad-faced Madonnas that have been visible in every home since the days of Michael Angelo. Our Christian brethren for ages have taken these means of announcing to the world their household gods. Spiritualists, to whom has been revealed the light of truth, in the place of the gloomy reproductions of the Nazarene and his disciples, should hasten to grace their homes with this beautiful work of art, which commemorates the dawn of a new era.

This chrome lithograph that we will send you is 25x36 inches, and will have to be shipped to all points by express. We have investigated the charge that would be made to send this picture to all points within the United States, and can say to our readers it will nowhere exceed 25 cents. The recipients must pay themselves. Let your light so shine as the forty-seventh and last of Spiritualism that the work of art shall shed its sacred rays throughout every household in the land. In addition to this the new reader for the LIGHT OF TRUTH coming from your hands will be like the placing of another flower upon the altar of Spiritualism on this its forty-seventh anniversary. t

BOSTON NEWS.

Phenomena at the Back Bay---The V. S. U.
Meeting.

MEDICAL LEGISLATION.

The First Spiritual Temple at the Back Bay is presenting the phenomenal side of Spiritualism to the hungry crowd without money and without price. On each Sunday forenoon Mr. Keeler gives an exhibition of his slate-writing.

and other forms of physical mediumship to the amazement of the skeptic and to the delight of the Spiritualist. The attendance was very large. So great is the interest manifested in these manifestations of spirit power that Mr. M. S. Aycock—who defrays the entire expense of these gatherings—has opened the Temple for Sunday evening meetings at which Mrs. Bilse produces materializations of a convincing character. On Sunday, February 10th, sixteen hundred were present, and many turned away for want of room.

Held its regular monthly meeting at Good Hall, 3 Boylston Place, Boston, on the evening of Wednesday, February 6th. There was a large attendance and a display of intellectual and musical talent which won the encomiums of the enthusiastic audience. President H. B. Storer—who has recovered from his protracted illness—presided in his usual polished manner. Vocal selections rendered by the London and

talented elocutionist, Miss Lucette Webster, was vociferously applauded for her spirited readings. Eloquent speeches upon reformatory and progressive subjects—varied in scope and theme—by Eben Cobb, Dr. Storer, Dr. Boutelle, Master Lincoln—the veteran master of the Lyman School of East Boston—Mr. Williams from England, a friend of the late Stanton, Mead, Mrs. J. A. Smith, Mrs. M. A. Smith, and Mrs. J. A. Smith, were also heard.

The Veteran Spiritualists' Union holds its regular meeting at the above hall on the first Wednesday evening of each month. The public is invited. Admission free.

J. Frank Baxter is doing a grand work at Parkside Hall. His discourses are thoughtful

In the interests of freedom in the right to select our own physicians was held at Berkeley Hall on the afternoon of Sunday, February 10th under the auspices of four organizations.

ists Club, and the Boston Spiritual Temple. There was a good attendance, and much enthusiasm was manifested over the various telling points made by the speakers. Mr. Peabody, President of the Liberty League, presided, J. Winfield Scott, its genial secretary, was largely in evidence distributing circulars, reading resolutions, and making himself generally useful. Eloquent speeches were made by E. D. Edwards, J. B. Morton, Dr. Field, Dr.

by F. D. Edwards, Jr. Dr. Johnson, Dr. Crow, Mary T. Longley, and Dr. G. W. Fowler. The protests made against further legislation in Massachusetts, restricting the rights of citizens to choose their own doctors, and curtailing the liberty of practicing physicians who had not received an indorsement from some college recognized by the late Board of Registration, were bright and to the point. We learn that Dr. Longley is expected to address the ladies of the "Circles of West Scarsville, soon."

The Unitarian Church at West Somerville "upon the medical question, in the near future. Resolutions indorsing the work of the Constitutional Liberty League, also protesting against medical or other obnoxious legislation; and likewise in commemoration of the work of the late Brother Colby, were passed at the meeting referred to above.

The work of reform and progress moves grandly on at the "Hub" and this Winter will

Correspondents wish to know how the New Home Sewing Machine, which is to be sold on shares for the benefit of the charitable fund of the *Veteran Spiritual Union* is to be drawn.

has a book of three hundred or more numbers—am not sure of the exact figure at which the machine is limited. Each number represents a share, which costs 25 cents. Of course, we can not guarantee any special number now to a person sending for a share, as many are taken. To my mind one number is as likely to be drawn as another. Whoever will send us a name and address, with the amount mentioned, will be given number on the list. We do not know who will

the fortunate winner, but we do know that every "quarter" received on the machine will help to bless some needy, worthy human being.

M. T. LONGLEY, Corr. Sec'y, V. S. U.

"Physical Proofs of another Life."

I desire to thank you for your kind attention in sending me a copy of your pamphlet, "Physical Proofs," etc., which I have read with great

distraction and pleasure, as, first, a full vindication of Mr. Keeler, whom I personally know to be a very remarkable instrument for manifestations and communications by the spirits, from the false, and, perhaps, I may say, mendacious statement contained in the infamous report of the Seybert Commission; and, secondly, a strong demonstration of the truth of the cardinal fact of Spiritualism. I trust your brochure will be on sale, for I desire to have several copies for distribution.

at copies for distribution among friends.—
from a letter from Prof. Henry Kiddley.

GRAPHOLOGY.

Correspondence must be sent to the Editor of the Light of Truth, care of the publisher, at the address given on the first page of this issue. No correspondence will be published unless it is accompanied by a self-addressed envelope, and unless it is of a nature to be of service to the readers of the Light of Truth. The publisher is not responsible for the return of correspondence not accompanied by a self-addressed envelope.

INTRODUCTION.

It is not definitely known when the science of graphology was discovered. The early Egyptians were said to possess remarkable power in delineating character by handwriting, but as their penmanship—if such it could be called—was for the most part in hieroglyphics, it is a puzzle to modern graphologists whereon they based their calculations. The philosophers of Greece were interested not only in graphology, but in every art and science that tended to promote the culture and happiness of humanity. It is not essential to enumerate those who have given this subject special attention, the object of this department being merely to afford the many readers of the Light of Truth an opportunity of investigating for themselves the truths of graphology.

While Mr. Hawkins is not infallible, and may make occasional errors in his delineations, it must not, therefore, be supposed that the science of graphology is false. All scientific facts have for their basis mathematical calculations, but these facts are often misinterpreted and erroneously explained by incompetent and over-zealous adherents. It is best, then, not to place too much dependence upon any one person who professes to demonstrate certain theories or principles that are not generally understood.

In the study of graphology, many points must be taken into consideration. For accurate delineation of character, much depends upon the nervous state of the person at the time of writing. For instance, if one is in a hurry, his penmanship will be more irregular than if he is when he sits down and writes a letter deliberately. A much better idea of a person's character can be obtained from a letter which he has written with no thought of having his penmanship subjected to graphological analysis than from one he has penned for the express purpose of testing the ability of the graphologist.

A good story is told of a bank president who was somewhat of a judge of human nature by handwriting. A new clerk was needed, and an advertisement was inserted in a morning paper for one. Of course, a great many answers were received, and much to the surprise of the board of directors, the president selected out of the pile of letters one which was written in a cramped hand and on unruled yellow paper.

"That is the young man we want," said the president, holding up the letter.

"But it is poorly worded, and the penmanship is not good," remarked one of the directors.

"These faults can be remedied," went on the president. "The main point is that the applicant is honest and reliable."

"How do you know?" was then asked.

"I judge from his handwriting. Look at the letter in its entirety, and note carefully how he has shaped his words, and observe the formation of each letter. I tell you, gentlemen, he is the one we want."

To gratify the president's whim, this young man was engaged, who proved to be more valuable than even the president himself had predicted.

Graphological Readings.

ALICE C. K.—The penmanship of this person shows a lack of self-command. She is very easily irritated, having no control over her passions, yet when she "cools down" she feels sorry for having given vent to her anger. There is no great depth to her character; she can neither love nor hate intensely, but she has a high sense of honor, and would not stoop to petty actions. She is domestic in her nature, loving the country and everything that pertains to the farm, being particularly fond of horses, dogs, and similar pets.

CHARLES B. wants to know whether his handwriting denotes a good character, and asks if he would succeed in a commercial business. Charles is a well-meaning young man, but he is very much disinclined to exert himself physically or mentally. He is a dreamer, and would, therefore, be unsuccessful were he to follow a commercial career. He does not lack confidence in himself, but he is incompetent to fulfill all the schemes and plans that are constantly revolving in his brain, being too theoretical and wavering, and inclined to wait for something to turn up.

LITTLE B.'s handwriting can not fairly be "judged," because he is evidently a schoolboy in his early teens. Generally speaking, the children attending any particular school write in about the same way; yet a little patient study will reveal the more prominent characteristics of the pupil. Certain little twists which "Little B." gives to his "g's" and "y's"—when he unconsciously follows his own inclinations instead of conforming to the regular school style—indicate that he is a boy upon whom his mother can implicitly rely. He is straightforward, honest, manly, and dignified, possessing an instinctive knowledge of right and wrong. He pays for what he gets, and expects remuneration for services rendered. While he is kind and obliging, he never insinuates himself into places for favors. He would like to study electricity and machinery, and nothing would please him more than to ride on a locomotive engine. I would like to see "Little B.'s" penmanship ten years hence.

AMATEUR writes a long letter, in which he says that "when the right time comes, he is going to the stage," and wants to know what his handwriting indicates. "Amateur's" leading weakness is self-esteem, but after a few years he will undoubtedly outgrow it. Socially, he is a good fellow to meet, being full of fun, and at all times showing an inclination to be vivacious. He has a fund of mimicry; he is almost totally deficient in originality; he will, therefore, never make an actor. He is also wanting in that peculiar magnetic personality with which all great actors are endowed. "Amateur" is simply a clever imitator, and not a histrionic artist in any sense.

Fidelity vs. Infidelity.

DR. DEAN CLARKE.

The old maxim, "Honesty is the best policy," is as familiar, in phraseology, to the great mass of mankind as household words, but, alas, in its spirit, it is as alien and a stranger in the practice of the multitudes. In the commercial, political, social, and even the religious relations of this world, a strict adherence to the principles of truth and justice is not deemed either expedient or possible to success; hence, the practical rule of conduct is still based upon the (in that relation) immoral doctrine that "the end justifies the means," and mankind still pursues their selfish purposes regardless of moral accountability.

The false and delusive theological doctrine of vicarious atonement has deceived the Christian world with the vain hope or belief that the consequences of sin will not fall upon the sinner; and hence so far as fear of punishment has any restraining force upon ordinary humanity, this immoral dogma has annulled it in believing minds, and with them moral principle has been compromised, and justice ignored in their dealings.

The selfish propensities of human nature have been so long dominant that they still maintain the supremacy in the majority of minds, and still the "still, small voice" of conscience that vainly whispers the Golden Rule in the ears of the greedy world. Despite the teachings of Jesus, and of all the great and good, the fact of human brotherhood is not recognized in the commercial codes even of Christendom, and even the professed believers in human fraternity of every other "kind and kin," have not yet learned to love their neighbors as themselves, nor that it is for their highest interest and happiness so to do.

Few, indeed, there are who realize the profound significance of the inspired words of Whittier, declaring that—

The laws of changeless justice bind
The oppressor with the oppressed,
And close as sin and suffering joined,
We march to fate aligned.

Nay, the world at large has yet to learn that individual and social happiness depend upon fidelity to truth, duty, and moral principle, and that it is utterly impossible to obtain it at the expense of justice, honesty, and equity.

Hence, now as heretofore, infidelity to social obligations characterizes social life everywhere, and, sham and shoddy pass current for genuine character among the superficial, each playing a false part, thinking to cheat justice of its due, and screen the rottenness of their lives under the garb of hypocritical pretense. But the inexorable law of compensation can not be evaded, and justice, though slow, is sure. The unavailing comes at last, and character stands revealed in its true status. Time robs the gilded covering, and the spurious coin is detected, rejected, and cast away.

If there is one great truth more necessary than another to be enforced upon the convictions of mankind to-day, it is this—that we can be neither truly successful nor happy without being faithful, first, to our own highest sense of duty, and, second, to every moral relation we sustain to our fellow men.

What doth it profit a man to gain the whole world and lose his own soul's growth, harmony, and peace? What advantage is it to stuff your coffers and starve your spirit? "An eye for an eye, and a tooth for a tooth," is written in the law of retribution, which pursues the wrongdoer with relentless purpose and unflinching fidelity. The avenging Nemesis of inflexible law renders "tit for tat" to every sinner, and no vicarious atonement ever devised can purchase immunity from the consequences of transgression. We must serve out our time, and do penance in the vale of sorrow till the wrong is expiated, and atonement is made to our own injured souls. The individual who attempts to gain the fruition of joy at the expense of another, or at the sacrifice of moral principle, vainly tries to reverse the laws of his moral being, and but cheats himself, as the history of every selfish, unjust soul, when read from the spirit side, emphatically demonstrates.

"Short pleasures for long woes," is the universal experience of evil-doers, while the paths of virtue are the paths of peace, joy, and contentment. The punishment meted out to vice by nature's laws of consequence is no more certain than is the reward or sequence of virtue. The law of compensation works both ways, and no good thought or worthy deed is vain. Only "the pure in heart shall see God," or good, in everything, and be made happy by the beauty of all things translated to the spirit's apprehension of the beautiful.

Our internal condition gives color to external things, so that "he that hath no inward beauty none perceives," and we can fully appreciate only the measure of goodness we possess, and be truly happy only to the extent we are in harmony with what is lovely and divine.

The exercise of selfishness to the extent of injustice to others, hardens the incrustation of materiality which increases the spirit, and instead of enlarging, it shrivels to dwarfishness, and its capacity for enjoyment becomes correspondingly limited to a few meager sensual delights, which have but a momentary existence. Success (?) in dishonest schemes is disaster to the soul, which becomes bankrupt in all noble feelings and virtuous delights. Cent for cent must we pay for every unrighteous indulgence of our selfish nature, and even usury will be exacted of those who have wronged their fellows in the traffic of material things. Those who sacrifice principle for power and pelf will find at last that the paltry prize has been dearly bought, and is not worth a tithe of the cost; for loss of self-respect, and the confidence of our fellowmen, is the price paid for fraudulent gains.

Fidelity to our highest ideal is possible with sufficient effort, and it is the only guaranty of permanent peace, happiness, and any real success in life; and though it may cost many sacrifices of material things, the loss of social position or caste for a time, yet in the end it wins respect, approbation, and permanent power among mankind, besides giving us the sweet consciousness of being good and truly great, for "true greatness lies in righteousness."

The Arcana of Nature.

THE LAWS AND HISTORY OF CREATION.—By DR. DEAN CLARKE.

To the Editor of the Light of Truth.

It is with pleasure that I am able to announce to my friends, who have so constantly assisted me in the publication of my books, and in the limited number of copies of the Arcana of Nature.

This book was among the first written through my mediumship, and being, soon after publication, translated into German, attracted the attention of Buchner. He quoted it therefrom in his renowned work on "Material Force," thus giving it public recognition.

The original text is preserved, but occasional changes have been made to bring it up to date, and to make it more readable. The book is now published in a new edition, and is for sale at the price of one dollar.

The plan of the Arcana is thus presented: I. To show how the universe was evolved from chaos by established laws inherent in the constitution of matter. II. To show how life originated on the globe, and to detail its history from its earliest dawn to the beginning of written history. III. To show the origin of the kingdoms, divisions, classes, and species of the living world originated by the influence of conditions operating on the primordial elements. IV. To show how man originated from the animal world, and detail the history of his primitive state. V. To show the origin of mind, and how it is governed by law.

As the work is not electrotyped, and my supply of limited, those who desire to obtain it at once to avoid disappointment, address Hudson Tuttle, Berlin Heights, Ohio.

San Francisco, Cal.

As we enjoy reading the LIGHT OF TRUTH, especially "Notes from All Points," we would also report that our Spiritualists and mediums here are wide-awake, and the good work moves on in a manner doing great credit to them all. We have been highly favored with the presence of many of the best mediums, among them Mrs. Aldrich, Mrs. Longley, and others. We enjoyed Mrs. Longley's new story letters from the Coast and are now waiting for the coming of each week of "When the Morning Comes," the answers voiced through her from spirit John Rivers. We have also been highly entertained and edified by the addresses and lectures given through Dr. Lucy Barnicot for the past five months. She has been obliged to cancel her engagements at cities along the central route on account of recent illness. The cold weather being too severe for her, she now decides to go by the Southern route, stopping at the large cities to continue the good work. She intends calling at El Paso, Fort Worth, Dallas, San Antonio, Galveston, Houston, and New Orleans. Societies along the line that are in need of a fine lecturer and an A1 test medium, or parties wishing to organize new societies, will do well to correspond with her. John Rivers, further notice, 24 Glen Park avenue, this city. S. A. MOSHER.

Truth Tensely Told.

Rev. David Devine, D. D., and the Devil; or the Devil in His Own Defense. By Richard McAllister. Price 50 cents. For sale at this office.

This is the most original book of the age. In it the Devil appears to an orthodox preacher and argues with him on Theology and the Bible, showing that much in the latter has been misinterpreted and is misunderstood by him. He especially in reference to himself, the Devil. He convinces the preacher that God is responsible for much of the evil in the world, and thereby muddles up his Theology in such a manner that he becomes at loss what to preach. Some of the arguments are so sound as to astonish the reader and lead him into different channels of thought concerning certain characters in the Bible—making him regard David as one of the best of men, and Judas a tempter instead of a betrayer, both with high-minded purposes in view. It is a rich, rare, and racy book.

"Tidings From Over the River." It has always been our aim to start a publishing house in connection with the LIGHT OF TRUTH, through which we could bring some good and cheap spiritualistic literature to our readers. Persistent effort has finally enabled us to publish our initial work, namely, "Tidings From Over the River; or Spirit Experience from the World Beyond."

This story was published in our columns last winter, and upon a sufficient number of requests to publish it in book form, to guarantee the venture, we are now offering it for sale at ten cents per copy. It makes an eighty page, closely printed document, and will afford a hundredth of an influence with it that is soul-elevating, which a perusal of it will explain. Address C. C. Stowell, room 7, 206 Race Street, Cincinnati, O.

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Proof of Immortality

Y. N. FOSTER—Photo received some time ago. I recognize my mother's face at the top, and a friend who was murdered a year ago, also my little granddaughter, who is well pleased. MRS. E. F. WOLFEKIRCH.

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Is Mediumship Worth \$1.20?

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IF YOU ARE NOT ONE OF THEM, IT IS YOUR OWN FAULT.

RECEIVED THIS TESTIMONIAL. MILLERSVILLE, Mo., Jan. 15, 1895. I received "Psychic Notes 710" and to say we are not, does not express it. Myself and wife can both read the medium in a minute. It is a great sensation. Spiritualism was nearly dead here until we got "Psychic Notes 710." We have also been highly entertained and edified by the addresses and lectures given through Dr. Lucy Barnicot for the past five months. She has been obliged to cancel her engagements at cities along the central route on account of recent illness. The cold weather being too severe for her, she now decides to go by the Southern route, stopping at the large cities to continue the good work. She intends calling at El Paso, Fort Worth, Dallas, San Antonio, Galveston, Houston, and New Orleans. Societies along the line that are in need of a fine lecturer and an A1 test medium, or parties wishing to organize new societies, will do well to correspond with her. John Rivers, further notice, 24 Glen Park avenue, this city. S. A. MOSHER.

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Gives readings from lock of hair, handwriting, and other articles. Terms, one dollar and two cent stamp. Address, Care "Banner of Light," Boston, Mass.

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The Horoscope and Delineation I had from Dr. N. H. Edy I consider worth \$100.00 and with pleasure recommend him to the public. MRS. D. Spencer.

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SOUL READING,

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Write for description of THE GULF COAST

Drs. Peebles and Watkins

Send age, name, leading symptoms, and sex and two 2-cent stamps, and you will receive from Dr. C. E. Watkins a correct diagnosis of your case, free of charge. Homeopathic diagnosis by independent scale, writing, and is so indicated by the entire spiritual group of the world. All who send for a diagnosis will also receive a copy of that wonderful little monthly, "Lifeline Health." All know that Dr. J. M. Peckham is one of the most scholarly and best educated physicians on earth to-day, his knowledge of chronic disease and its cure is unsurpassed by any one. Every man who receives as early attention as possible. Terms for treatment at our Health Home be made known on application. All letters should be sent to

